

CALIFORNIA TEMPLAR'S  
**BAND OF HOPE:**

CONTAINING

DIRECTIONS FOR FORMING BANDS;

ALSO

CONSTITUTION FOR THEIR GOVERNMENT

AND

RITUAL FOR INITIATION OF MEMBERS.

ADOPTED 1868, BY THE

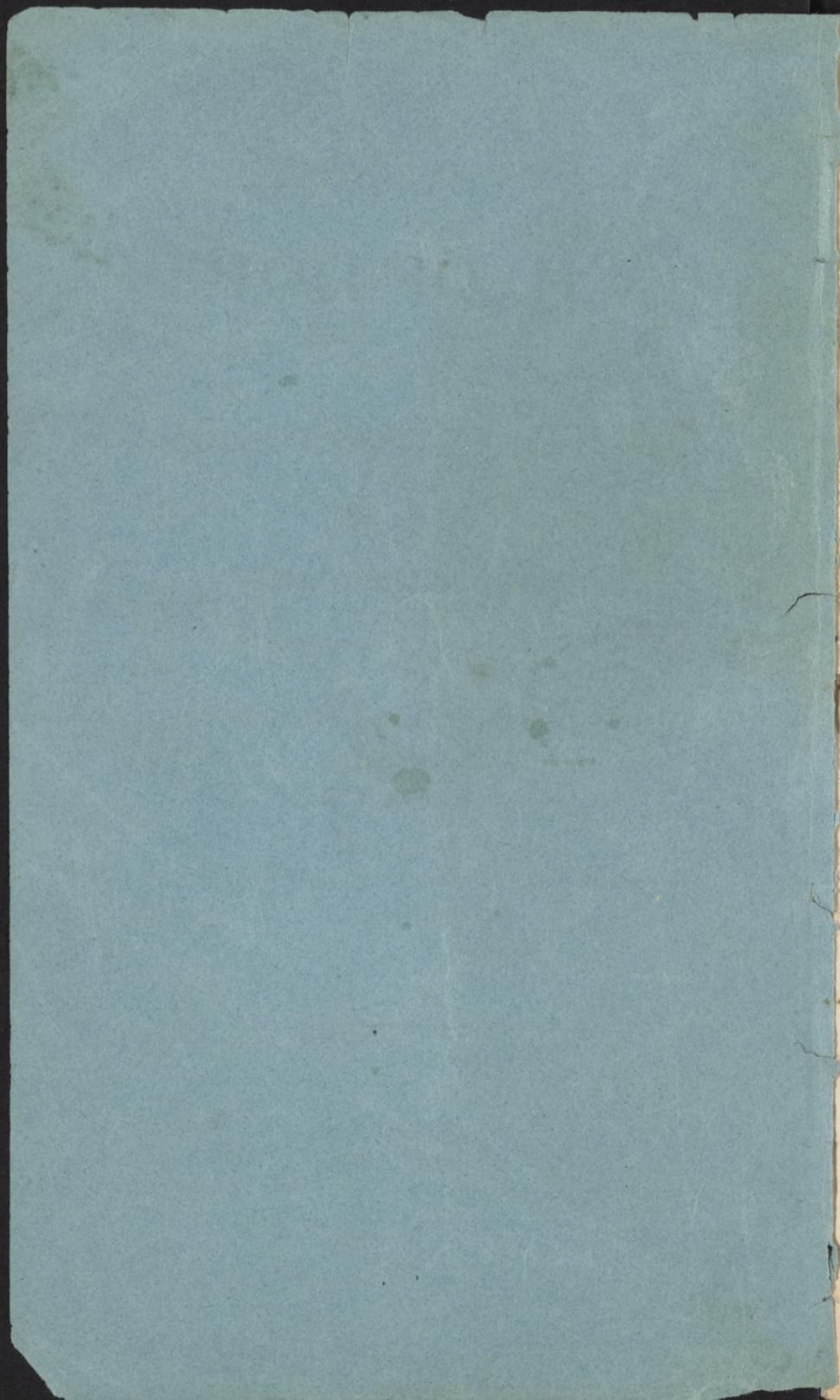
Executive Committee of the Grand Lodge of the State of  
California.

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SACRAMENTO :

RESCUE PUBLICATION OFFICE,  
J STREET, BET. FIFTH AND SIXTH (GARWOOD'S BUILDING).

[1868.]



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## EXECUTIVE COMMITTEE.

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PRESIDENT :

C. S. HASWELL,  
*Sacramento.*

REV. A. F. WHITE,  
*Carson City, Nev.*

REV. G. W. FORD,  
*Napa City.*

REV. I. B. FISH,  
*Downieville.*

L. S. TAYLOR, Esq.,  
*Sacramento.*

ИАТТИКОН ГОЛГОФА

СВЯТОГО ПАВЛА АПОСТОЛА ПОСЛАНИЯ  
КЪ РИМЛЯНОМЪ

## GENERAL REMARKS.

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The subject of Temperance, with direct reference to the children and youth, has claimed the earnest attention of the Christian philanthropists for many years past, and various attempts have been made to organize juvenile societies with special reference to them, which should at once interest and instruct in the great principles of Total Abstinence from all intoxicating beverages, as also from the use of Tobacco in all its forms, and from all Profanity; but, more from the fact that there has been no recognized head of a State or Grand Lodge character than from any other cause, but little has been effected in the way of lessening the number of victims to a depraved appetite, or of adding to the ranks of the Temperance forces. Believing that to secure prosperity to any organization it is necessary to insure representation and to have a voice in all the workings of the organization, we have invoked the aid of the Independent Order of Good Templars under the jurisdiction of the Grand Lodge of this State, which now numbers 8,000, divided into Lodges, to not only aid in the formation of Bands of Hope, but to give us a representation in their Grand Lodge.

The following action of the last session will explain itself:

"Matters relating to the Band of Hope were freely discussed thirty minutes, in Committee of the Whole, and finally resulted in the adoption of the following resolution as a substitute for all former action:

"**RESOLVED**, That we now proceed to the election of an Executive Committee to have the entire charge and supervision of the Band of Hope and all matters pertaining to that organization. That said committee shall be composed of three members, and that the G.W.C.T., C. S. Haswell, shall be the Chairman of said Committee. That said Committee shall be ex-officio members of this Grand Lodge, and requested to report at the next annual session.

"**RESOLVED**, That two additional members be added to Committee on Band of Hope."

"**Adopted**.

"The following were elected as the Executive Committee of the Band of Hope: Hon. C. S. Haswell, Sacramento; Rev. A. F. White, Carson; Rev. I. B. Fish, Downieville; Rev. G. W. Ford, Napa City; and L. S. Taylor, Sacramento."—*Minutes of Eighth Session, page 33.*

We have only to add that, while we are called the Templar's Band of Hope, the Good Templars have no patent upon us which will exclude any association or person from laboring with us, and for us, in the noble work of preventing the pure from ever falling through the curse of intoxication; but, on the contrary, we earnestly and confidently call upon Pastors of all churches, Superintendents of all Sunday Schools, Teachers in our city and public schools throughout the State, and all who believe that Temperance is better than Intemperance—upon all who realize that it is easier to form than it is to reform—to take the matter in hand and simply do in their respective neighborhoods what they can to instill into the youthful minds the lessons—Temperance and Virtue.

In relation to the manner of instituting Bands of Hope, we have simply to say that it is an open Society, and any person, either male or female,

may take the lead by calling the children together on the Sabbath, or any other convenient time, and proceed to administer the Pledge to such as will take it; then proceed in the election of officers, etc., in accordance with the form laid down in our book of Constitution and Ritual.

*How to make the meetings interesting* is a question of the utmost importance; for, without the children take pleasure in the exercises, no permanent good can attach to our organization.

We propose, therefore, to make a few suggestions for the purpose of aiding in the work of conducting the meetings of the Bands.

The time and frequency of holding the meetings must be left with those composing the various Bands formed. In some places Saturday afternoon will be found to be the best time, from the fact that there is no school sessions on that day; in other places the Sabbath will prove to be the best day.

Service ought to begin promptly at the hour appointed. At the meetings the boys and girls should occupy separate sides of the house, and should be divided into circles, or classes, of from six to twelve each. The strictest order should be maintained during the exercises.

Catechism exercises upon the subject of Temperance, the effects of Tobacco, and the sin of Profanity will be found to be both interesting and useful, and to do much to educate the children in the science of Temperance.

The children should be encouraged to learn declamations, recitations, dialogues, and duetts; and once a month, or as often as every quarter, there should be a public meeting held and a special invitation given to parents and adults to attend, so that they may see the progress the Band

is making, and enlist their sympathies in the children and the cause.

Some adult person should be selected to speak at every meeting, but should never speak longer than five or ten minutes.

Be careful always to close the meetings before the children become restless. One hour, or at the longest one hour and a quarter, should be the limit of the meetings.

And last, though perhaps the most important consideration to secure the good we aim at, is to cultivate music. Secure the best leader in your midst and, as soon as possible, a musical instrument of some kind and a good selection of Temperance music; and when you have these you may count upon your Bands being a fixture and a power for good equal to the expectations of the most sanguine.

## TEMPLAR'S BAND OF HOPE RITUAL.

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### Opening.

The President will call the Band to order by one stroke of the bell, or by one rap of the gavel; and if any officers are absent he will fill the vacancies. This being done, he will state the object of the meeting to be, to receive instruction and to encourage and strengthen each other in the principles and practices of true Temperance, and also to receive recruits to our ranks.

The Chaplain will then read a portion of the Scriptures. At two strokes of the bell, or two raps of the gavel, the Band will rise and unite in singing one of the following, or some other appropriate hymn :

#### OPENING ODE.

TUNE—"America."

As we are gathered here,  
Let us with hearts sincere  
Our Pledge renew ;  
We make that Pledge our choice,  
Let us with hearts and voice,  
In every hour rejoice  
To hold it true.  
Our father's God ! to Thee,  
Author of Liberty !  
To Thee we sing ;  
Long may our land be bright  
With temp'rance holy light ;  
Protect us by Thy might,  
Great God, our King.

After singing, at one stroke of the bell, or one rap, the Band will be seated, and the Chaplain will offer Prayer. Then the following exercises, in which all are requested to take part :

PRESIDENT SAYS—"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes?"

THE BAND RESPOND—"They that tarry long at the wine; they that go to seek mixed wine."

PRESIDENT—"Look not thou upon the wine when it is red—when it giveth its color in the cup—when it moveth itself aright."

BAND—"At the last it biteth like a serpent and stingeth like an adder."

PRESIDENT—"Why should we refuse to 'Touch not, taste not, and handle not' the intoxicating cup?"

BAND—"Because the Bible teaches that wine is a mocker, that strong drink is raging, and that whosoever is deceived thereby is not wise."

PRESIDENT—"If sinners entice thee, consent thou not."

BAND—"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it, and pass away."

PRESIDENT—"That we may escape the woes and sorrows of the drunkard, and labor to extend the blessings of true temperance to others, we are met together as a Band of Hope, and have taken its pledge, which we now renew. [The President calls up the Band, and all repeat the pledge.] "I hereby pledge myself to abstain from the use of all intoxicating Liquors as a beverage, from the use of Tobacco in every form, and from all Profanity."

At one stroke of the bell, or one rap of the gavel, the Band will be seated, and the following or some other hymn will be sung; after which the Band will be open for business.

## THE HAPPY TIME.

TUNE—"There is a Happy Land."

"There is a happy time not far away  
 When Temperance truth shall shine bright, bright as day :  
 Oh, then we'll sweetly sing, make the hills and valleys ring,  
 Earth shall her tribute bring—'t is not far away !

"Bring in our happy Band, beams every eye ;  
 Pledged with our heart and hand, love cannot die :  
 On, then, to Templars' run, be both health and virtue won,  
 Bright as the noonday sun shines in the sky.

"Come, join the Templar's Band,—come, come away ;  
 Why will ye doubting stand ? Why still delay ?  
 Oh, we shall happy be when we're from Intemperance free ;  
 Haste ! from the danger flee ! haste, haste away !

"Haste, then, the happy time not far away  
 When Temperance truth shall shine bright, bright as day :  
 Oh, then we'll sweetly sing, make the hills and valleys ring,  
 Earth shall her tribute bring—'t is not far away."

—  
**Admission of Members.**

The President will ask of the Assistant Secretary if there are any new members to be proposed. If any, he will hand the names to the President. [The name of every candidate must be given at the Secretary's desk before the Band is opened.] The President will then read the names, and inquire of the Usher if the candidates are present and willing to become members of the Band of Hope.

[Candidates will, when it is convenient, occupy seats at the opposite end of the room from the President.]

USHER—They are present and willing, sir.

PRESIDENT—Lead them forward.

The Usher and Assistant Usher arraign them in front of the President's desk. While this is being done, the Band will be called up and sing the following or some other appropriate hymn :

"Shout the glad tidings, exultingly sing,  
Our cause is progressing, new members we bring;  
Raise your glad voices o'er mountain and sea,  
Our cause is triumphant, we all will be free."

At one stroke of the bell, or one rap of the gavel, the Band will be seated, and the President addresses the candidates as follows:

PRESIDENT—It rejoices our hearts to see you advance to join our Band of Hope. Our object is, to aid in educating the children and youth in the principles of true Bible Temperance. The true and only safe ground in relation to intoxicating drinks is, to "touch not, taste not, handle not." We also pledge ourselves to abstain from the use of Tobacco in every form, and from all Profanity.

We welcome you to our society, and trust that we shall find in you earnest co-workers in our good cause. Strictly adhere to our Pledge. Be firm against the solicitation of friends and the threats of foes, and you will find that a sober and useful life will be yours, and that Temperance will make your ways ways of pleasantness and paths of peace.

[*To the Band.*]

What fills our land with drunkenness?

Our jails with criminals?

Our asylums with orphans and paupers?

Our cemeteries with unhonored graves?

Our cities with mourners? and

Our homes with misery and want?

BAND—Intemperance.

PRESIDENT—What exchanges plenty for poverty?

Joy for sorrow?

Light for darkness?

BAND—Total abstinence.

PRESIDENT—What, then, should all do who would shun the accursed cup, be safe, and win the approval of Heaven?

BAND—Take the pledge.

PRESIDENT—[*To the candidates*]—I will now repeat the pledge, and if you will take it with us, after I repeat it you will say: This I do

#### PLEDGE:

I hereby pledge myself to abstain from the use of all intoxicating drinks as a beverage, from the use of Tobacco in all its forms, and from all Profanity.

PRESIDENT—I now present you the pledge of the Templar's Band of Hope, and welcome you as members. We trust you will prove true to your pledge, faithful in your attendance upon the meetings of our Band, and ever ready to do all in your power to carry forward our glorious cause by getting recruits to join our Temperance Army, and in every way seek to be a credit to the cause, an honor to the Band, useful in the world, and faithful to your God.

[The Band sing the following or some other appropriate hymn]:

#### WELCOME.

AIR—“*America.*”

“ Welcome to join our Band;  
Welcome with us to stand  
In this good cause;  
Welcome the pledge to take;  
Welcome these vows to make,  
And for sweet Temperance sake  
To keep her laws.”

The President will then assign the new members to circles, or classes; after which the regular order of business will be resumed.

**Order of Business.**

1. Reading Scriptures.
2. Singing.
3. Prayer.
4. Opening exercises as in Ritual.
5. Marking the attendance by the Ruler in the several circles or classes.
6. Calling the Roll of Officers.
7. Reading the Minutes of the previous meeting.
8. Proposals and admission of new members.
9. Reports and other business.
10. Addresses, Recitations, Duetts, and other exercises by the children.
11. Addresses by adults.
12. Reports by Rulers as to attendance, etc.
13. Closing hymn—

**CLOSING.**

*AIR—Gaeenville."*

“Heavenly Father, give Thy blessing,  
While we now this service end;  
On our mind each truth impressing  
That may to Thy glory tend.

“Save from all Intoxication;  
From its fountain may we flee,  
When assailed by strong temptation,  
Put our trust alone in Thee.”

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**Closing.**

PRESIDENT—The time has come for us to close this meeting. Let us as we part remember our duties, and let us faithfully keep our Pledge. Let us strive to be punctual at our next meeting, and to bring some new recruits with us.

The meeting is now closed.

# CONSTITUTION OF THE TEMPLAR'S BAND OF HOPE.

## ARTICLE I.

SECTION 1. The name of this society shall be THE TEMPLAR'S BAND OF HOPE, of —.

SEC. 2. The object of this organization is, to inculcate principles of Temperance and morality, and to prevent the acquirement of vicious habits by the young.

## ARTICLE II.

### OFFICERS AND THEIR DUTIES.

SECTION 1. The adult officers of the Band shall be a President, Vice President, Secretary, Treasurer, and Chaplain, who shall be chosen semi-annually, and who, together, shall constitute a Board of Managers.

SEC. 2. The juvenile Officers of the Band shall consist of a Ruler for every ten members, which shall constitute a class; a Marshal and an Assistant Marshal, whose duties shall be to distribute the books, cards, etc., and collect the same at the close of the meeting; an Usher and an Assistant Usher, who shall introduce the candidates for initiation; an Assistant Treasurer and an Assistant Secretary; and both male and female members shall be eligible to office.

SEC. 3. The President shall preside at all the meetings of the Band and conduct the exercises.

SEC. 4. It shall be the duty of the Vice President to aid the President in maintaining order, and to preside in his absence.

SEC. 5. It shall be the duty of the Secretary to keep a record of the proceedings of each meeting, together with a list of the members.

SEC. 6. The Treasurer shall receive and safely keep all moneys belonging to the Band, and re-

ceipt to the Secretary therefor; pay all bills on direction of the Band; and report at the close of his term all the receipts and disbursements of the Band for said term.

SEC. 7. Such appointive officers may be created by the Board of Managers as may be necessary to perfect the organization and maintain order, whose duties may be prescribed by said Board of Managers.

### ARTICLE III.

#### MEMBERSHIP.

SECTION 1. Any person under the age of eighteen years shall be eligible to membership, who shall take the obligation hereinafter prescribed.

SEC. 2. Adults may become members by taking the Pledge and paying an initiation fee of fifty cents.

### ARTICLE IV.

#### MEETINGS.

SECTION 1. The regular meetings of the Band shall be on —, and *once* every week at the hour of — o'clock — M.

### ARTICLE V.

#### PLEDGE.

SECTION 1. Any person wishing to become a member of the Band shall take the following Pledge:

“I hereby pledge myself to abstain from the use of all intoxicating Liquors as a beverage, from Tobacco in every form, and from all Profanity.”

SEC. 2. The violation of the Pledge may be punished by reprimand, suspension, or expulsion, as shall be determined by a vote of the Band.

### ARTICLE VI.

SECTION 1. This Constitution shall be amended only by the Executive Committee.

## CATECHISM FOR BANDS OF HOPE.

BY REV. JAMES. B. DUNN.

### Origin and History of Temperance Societies.

QUESTION. What is a TEMPLAR'S BAND OF HOPE?

ANSWER. A society of young people who are pledged to abstain from the use of intoxicating drinks as a beverage, the use of tobacco, and profanity.

Q. When did the Temperance Reform begin?

A. About forty years ago.

Q. What gave rise to it then?

A. The great number of drunkards.

Q. How many were there supposed to be?

A. About three hundred thousand.

Q. How came there to be so many?

A. Because everybody drank ardent spirit, wine, beer, and cider.

Q. Were there there no total abstinence men then?

A. No.

Q. Was it thought right for all to drink strong liquors?

A. Yes.

Q. Was it thought necessary?

A. It was. It was supposed men could not work in the hay and harvest field, and in shipyards and quarries without them?

Q. Was it thought essential to hospitality to offer them?

A. Yes. They were on all tables and sideboards, and passed round at all social parties.

Q. Were they given freely to children?

A. Yes.

Q. How much ardent spirit was then drank in the nation?

A. Seventy-five million gallons a year.

Q. And how many people were there then in the United States?

A. Twelve millions.

Q. And how much was this to every man, woman and child?

A. Six gallons.

Q. When was the first society organized?

A. In 1826.

Q. What was its pledge?

A. Total abstinence from ardent spirits only.

Q. What was the second pledge?

A. Total abstinence from all intoxicating liquors as a beverage, including wine, cider, and malt liquors.

Q. When was this first adopted?

A. In 1832.

Q. Where?

A. At Paisley, Scotland.

Q. When was it adopted in America?

A. In 1836.

Q. When did the Washingtonian movement commence.

A. In 1840.

Q. Where?

A. In Baltimore.

Q. By whom?

A. Six reformed drunkards.

Q. What was it?

A. A wonderful reformation of drunkards?

Q. When did the Cold Water Armies commence?

A. In 1836.

Q. Were there a great many of them?

A. Yes. They were in almost every town and city.

Q. When the Sons of Temperance?

A. In 1842.

Q. When the Independent Order of Good Templars?

A. In 1851—now the leading Temperance organization in the United States.

Q. When were the Bands of Hope organized?

A. In 1847.

Q. Where?

A. In Scotland.

Q. By whom?

A. John Hope, Esq., and Peter Sinclair.

Q. When was it begun in America?

A. In 1855.

Q. Where?

A. In the city of New York.

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### Nature of Intoxicating Drinks.

Q. What is the meaning of the word *intoxicating*?

A. Poisoning.

Q. Can you give me its origin?

A. Yes. The Greek soldiers used bows and arrows. The points of the arrows were, sometimes, dipped in poison, to make a wound deadly

or incurable. The soldiers who carried bows and arrows were called "Toxitons," or "Toxotæ," as "toxon" was the Greek name for "arrow;" and because the toxon or arrow was dipped in poison, the Greeks called poison "toxicos;" hence came the word *intoxicate*.

Q. How did that poison operate on the intoxicated or poisoned persons?

A. It produced thirst, and fever, and insanity, and death.

Q. Is every person who drinks intoxicating liquors poisoned?

A. Yes; in proportion to the quantity taken.

Q. How do these persons show its effects?

A. By foolish talking, and foolish singing, and foolish conduct, like persons who are delirious, or not in their right senses; and in many cases it produces a dreadful disease called *delirium tremens*, or trembling insanity.

Q. Why do those drinks produce such effects?

A. Because they contain a poison called Alcohol.

Q. Is that an English word?

A. No. It is an old Arabic word.

Q. Can you give me its origin?

A. Yes. The Arabians believed in the existence of certain evil spirits, whom they called "Gohuls," and that these Gohuls had power to enter the bodies of certain living men, and that they then caused those persons to act like madmen; and as distilled liquor, which we called "spirit," produced the same effect on those who drank it, they called that liquor Al-cohol, or The Gohul.

Q. Are alcoholic liquors necessary for people in health?

A. No.

Q. How do you prove it?

A. By the opinions of more than two thousand eminent physicians; by a remarkable history of experiments made by a surgeon in Canada, and the experience of workmen in every department of labor.

Q. What is the opinion of those eminent physicians?

A. It is that not only are those drinks unnecessary, but that if every person abstained from their use, the people everywhere would be healthier, happier, and more industrious and moral, without them.

Q. What do you mean by "a remarkable history of experiments made by a surgeon in Canada?"

A. This is the history. A few years ago a young man, named Alexis St. Martin, was dreadfully wounded by accident. A gunshot tore away, as it passed across his stomach, the front of his dress and the flesh underneath, so that the interior of his stomach was to be seen. He was taken to Mr. Beaumont, and, under his care, was cured; but the wound healed in a very curious manner. A piece of flesh came down by degrees, inside, to shut up the hole, and continued ever after like a little door, with a hinge at the upper part. It could be pushed inward, and the stomach could then be examined at any time. Alexis got quite well, and Mr. Beaumont took him into his service for two years, in order that he might look into, and experiment on, his stomach. Mr. Beaumont found that when Alexis drank intoxicating liquor his stomach became diseased; but if he drank liquors that did not contain any alcohol, his stomach continued healthy.

Q. Can workmen follow laborious employments without intoxicating liquors?

A. Yes; better without them than with them.

Q. What kind of workmen?

A. Every kind of workmen.

Q. Name some.

A. Blacksmiths, carpenters, printers, stone-cutters, miners, farmers, etc., also soldiers and sailors.

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### Fermentation and Distillation Process.

Q. How is Alcohol produced?

A. By fermentation.

Q. What does that word mean?

A. Decomposing.

Q. Can you explain this?

A. When any vegetable matter, grains, or fruits begin to decay, they undergo many changes or fermentations, until they are utterly decomposed, the moist parts flying upward in the form of vapor, and the dry parts remaining, as dust, upon the ground.

Q. Is flesh, when decomposing, unwholesome?

A. Yes.

Q. Are vegetables, when decomposing, unwholesome?

A. Yes.

Q. I have heard that there is Alcohol in everything—is it true?

A. It is not true.

Q. How do you prove this?

A. Because it is only produced in a certain stage of vegetable decay, or decomposition, called by the chemists the vinous fermentation.

Q. In that alone?

A. Only in that.

Q. Does alcohol exist in any living thing?

A. No.

Q. How are intoxicating liquors produced?

A. By fermentation, distillation, and brewing.

Q. Name some produced by fermentation.

A. Wine and Hard Cider.

Q. Name some distilled liquors.

A. Whisky, Brandy, Rum, and Gin.

Q. Name some produced by brewing.

A. Ale and Beer.

Q. Can you explain the processes called fermentations, through which vegetables pass when mixed with water they are decomposing?

A. I will try to. All saccharine—that is, sugary—substances when mixed with water and kept in a moderately warm place, begin to decay, or ferment, slowly. If a vegetable substance, called yeast, be then added to the mass, the yeast will begin to grow; and as it grows fast it takes away from the mass a certain part of which it is composed, and by that means makes a great change in the nature of the liquid. After a few hours it will be found that the liquid has lost its sweetness, and that it will intoxicate; because in the fermentation the sugar has undergone a change, and is now converted into alcohol. That stage of fermentation in which alcohol is produced is called by the chemist the vinous fermentation.

Q. Can the alcohol be taken away from the mass?

A. Yes, by distillation.

Q. Suppose the liquid were to be left to itself, would it continue to ferment or decompose?

A. Yes; after some time had elapsed, it would be found to taste sour.

Q. For what reason?

A. Because another great change or fermentation had taken place, called the acetous or acid fermentation, and the whole of the liquor would become vinegar.

Q. Would the vinegar contain alcohol?

A. No.

Q. Why not?

A. Because, in the course of fermentation, the alcohol would have gradually disappeared, or changed into vinegar.

Q. Suppose the fluid still to be undisturbed, would there be another change?

A. Yes; when the vinegar disappears, the whole mass stinks and becomes putrid.

Q. And what is the end of all, if the liquid mass is left to itself?

A. The moisture passes away into the atmosphere, and the earthly parts remain.

Q. Then alcohol is the product of rottenness or decomposition?

A. Yes.

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### Brewing.

Q. What is the process called by which Ale, Beer, and Porter are made?

A. Brewing.

Q. Why is it so called?

A. Because it means to mix together various ingredients.

Q. Name the processes carried on in brewing.

A. 1, Grinding or Crushing; 2, Mashing; 3, Boiling; 4, Hopping; 5, Cooling.

Q. What is it that is ground or crushed?

A. Malt.

Q. What is done with the malt when in the mash tun?

A. It is stirred in water—that is, mashed.

Q. What is the object of this stirring, or mashing?

A. To extract from the malt all the sweet it contains.

Q. What do the brewers call this sweet extract?

A. Sweet Wort.

Q. What is done next with the sweet wort?

A. It is boiled in a copper boiler.

Q. For what purpose?

A. That the Gum, Starch, and slimy matter may be separated from the sweet or sugary matter.

Q. What is put into the boiler with the wort?

A. Hops.

Q. What is the nature of the Hop plant?

A. It is a bitter plant, of a stupefying, intoxicating, or narcotic nature?

Q. When the wort and hops have been boiled together, what is done with them?

A. The liquor is drawn off from the boiler into large shallow vessels called Coolers.

Q. What is the object of allowing it to remain in these coolers?

A. To reduce it in heat to the point at which the brewer wishes it to begin to ferment.

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### Alcohol—Its Uses and Effects.

Q. Is alcohol good for any purpose?

A. Yes, for many.

Q. Name some of them.

A. To burn in lamps, to make varnishes and polishes, and for artistic uses.

Q. Is it useful for medical purposes?

A. Yes; in the manufacture of tinctures and

essences, also for the preservation of parts of the human bodies which it is necessary to keep for future inspection and instruction ; and also the bodies of worms, insects, reptiles, and other smaller animals.

Q. How is it good for this purpose ?

A. Because alcohol hardens all animal substances and prevents their decaying when they are kept in bottles or jars with air-tight stoppers or covers.

Q. Is it used as a medicine ?

A. Sometimes.

Q. Is it indispensable as a medicine ?

A. No. Some of the most eminent medical men give it as their opinion that it can be dispensed with at all times ; and that in all cases it is dangerous to use.

Q. Is it useful to be taken as a beverage by healthy persons ?

A. No.

Q. Why ?

A. It is in the human constitution a poison, and as a beverage is always hurtful.

Q. How does it affect the human frame ?

A. It weakens the muscles.

It injures the nerves.

It inflames the stomach and injures digestion.

It diseases the liver.

It diseases the brain.

It robs the blood of its oxygen, or life-sustaining gas.

It exhausts the strength and shortens life.

Q. Are all drinks containing alcohol injurious to persons in health ?

A. Yes.

Q. But some men drink a great deal of alco-

holic liquor, and it does not appear to hurt them.

A. That is because they have a greater amount of the *vis naturæ* than other men.

Q. What do those words mean?

A. Force of nature; a name given to that mysterious power which is constantly exerting itself within us to remove disease and repair injury, and which is very much stronger in some persons than in others.

Q. Do alcoholic beverages injure that class of persons?

A. They are sure to injure, because they conflict with and gradually weaken and use up the "force of nature," or "*vis naturæ*."

Q. And then do they cause death?

A. Yes, of diseases brought on by alcohol, as diseased liver, and stomach, and nerves, and brain, and blood.

---

### Mixtures of Intoxicating Drink.

Q. Of what are intoxicating liquors composed?

A. Of alcohol and other poisonous and noxious ingredients.

Q. Name some of the ingredients in Wine.

A. Alcohol, arsenic, bitter almonds, cherry-laurel, water, sublimate, lime, lead, etc.

Q. Name some used in the making of Ale, Beer, etc.

A. *Cocculus indicus*, copperas, *nux vomica*, opium, tobacco, henbane, oil of vitriol, etc.

Q. Name some used in the making of Brandy, Rum, Whisky, etc.

A. Oil of vitriol, oil of turpentine, oil of juniper, lime water, cherry-laurel water, etc.

Q. In flavoring the various wines to suit the taste of customers, what are used?

A. Alum, rhattany root, resin, etc.

Q. To clarify them from their drumliness, what are used?

A. Blood, lime, isinglass, chalk, gypsum, etc.

Q. Is it right to call such mixtures good creatures of God?

A. No.

Q. What is the proven nature of intoxicating drinks?

A. Bad, only bad! always and everywhere bad.

---

### The Wines of Scripture.

Q. Does the Bible speak of drinks?

A. Yes.

Q. Does it speak of malt liquors?

A. No. They were not manufactured in the days of which the Bible speaks.

Q. Does it speak of Brandy, Gin, Rum, and other spirituous liquors?

A. No. They were unknown in those days.

Q. What does the Bible say respecting wine?

A. It praises wine, and it condemns wine.

Q. Is not that contradictory?

A. Only apparently so—not in fact.

Q. How can you reconcile those apparently contradictory statements?

A. Those passages refer to different kinds of wines.

Q. What! does the Bible speak of more than one kind of wine?

A. Yes. In the times of which the Bible speaks, Pliny says “the ingenuity of man had produced three hundred different kinds of wine.”

Q. How may the wines mentioned in Scripture be classed?

A. Into intoxicating and unintoxicating.

Q. Is the common notion that unfermented wines will not keep, that they will soon ferment and sour, true?

A. No; the exact reverse is the real truth, for the unfermented wines of the ancients were the *only* wines that would keep.

Q. How was this?

A. Because the art of distillation being then unknown, they had no distilled spirits to preserve them.

Q. What were then the most valuable wines among the ancients?

A. The unfermented wines—and important measures were taken to make unfermented wines, and thus to prevent the vinous fermentation.

Q. What authorities can you give in proof of this?

A. Dr. Ure's Dictionary of Arts, Pliny, Plutarch, Columella.

Q. What kind is the unintoxicating?

A. The juice of the grape unfermented.

Q. What the intoxicating?

A. The juice of the grape fermented, also the juice of the grape mixed with intoxicating or stupefying drugs—called Mixed Wines.

Q. What kind of wine is that which the Bible praises?

A. The fruit of the vine before fermentation—good wine—and which could not intoxicate.

Q. What kind of wine is that which is condemned?

A. The fruit of the vine after fermentation.

Q. Is the use of the pure “blood of the grape,” unfermented, any sanction for the intoxicating wines now in use?

A. Certainly not.

Q. Is it not the abuse of wines that God disapproves?

A. No. It is the use, because of its poisonous nature.

Q. Give me a passage.

A. "Wine is a mocker; whosoever is deceived thereby is not wise."—Prov. xx: 1.

Q. Another.

A. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."—Prov. xxiii: 31.

Q. This is not abuse that is forbidden?

A. No. "LOOK NOT" upon it.

Q. Another.

A. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isaiah v: 22.

Q. One more.

A. "It is not for kings, O Lemuel, it is not for kings to drink wine, lest they drink and forget the law."—Prov. xxi: 4.

Q. What do these passages prove?

A. That God denounces not the mere *excess*, but the *use* of wine, because it possesses the principle of intoxicating. *Look* not upon it, because it "biteth like a serpent and stingeth like an adder."

Q. What were the wines mixed with stupefactive drugs generally used for?

A. They were generally given to criminals who were crucified, to enable them to bear, or rather render them insensible to, pain.

Q. Can you quote any passage in proof of this?

A. Mark xv. 23: "And they gave him to drink wine mingled with myrrh."

Q. Can you name any good men who used these wines to their hurt?

A. Noah and Lot.

Q. What is said of the priests of old?

A. "They erred through wine, and through strong drink were out of the way."

Q. What was done to the young man whose parents said, "He was a drunkard?"

A. He was stoned to death.—Deut. xxi: 20, 21.

### Cana of Galilee.

Q. What passage is oftenest quoted by those who use intoxicating drinks, in favor of their use?

A. Christ turning water into wine at Cana of Galilee.

Q. What kind of wine was it our Savior made out of water?

A. The Bible does not say.

Q. Was it Port, or Sherry, or Claret, or Champagne, or Madeira, or California, or Currant, or Elder wine?

A. It could not be either of these.

Q. Why?

A. Because they were unknown at that time; they are modern inventions.

Q. Was it intoxicating wine?

A. I believe not.

Q. Why?

A. Because if there were two kinds of wine, a good and a bad—one which his Father calls a blessing, the other a curse—it is but fair to suppose Jesus would make the best, that which would nourish, not that which would be injurious.

Q. Any other reason?

A. Because it says, "This first miracle Jesus

wrought to manifest his glory ;" and it is a libel on his holy, spotless character to say that he would make, by a miracle, about one hundred gallons of that which is termed a *mock*er, and which we are forbidden even to *look upon*, and all to *manifest his glory*.

---

### Wine at the Lord's Supper.

Q. Does the Bible say what wine was used by Jesus at the Last Supper ?

A. No.

Q. What kind do you think it was ?

A. Unfermented.

Q. Why ?

A. Because it was at the time of the Feast of the Passover, when the Jews were commanded to put away all leaven, and they did not dare use any liquor that had passed through the process of fermentation.

Q. Any other reason ?

A. The word *wine* is not once used by any of the Evangelists in giving an account of the Last Supper.

Q. What word is employed ?

A. It is always called "*the fruit of the vine*."

---

### Paul's Advice to Timothy.

Q. Have you read about the advice given to Timothy ?

A. Yes.

Q. What did Paul advise him to do ?

A. "Use a little wine for thy stomach's sake and thine often infirmities."—1. Tim. v: 22.

Q. What wine was that ?

A. The Bible does not say.

Q. Is there any evidence in existence to guide you in finding the truth?

A. Pliny, the Roman historian, has left an account of the wines used at that time, in which he states that out of 300 kinds of wine then in common use, only one would burn—that was called Falernian Wine.

Q. What does that prove?

A. That 299 kinds of wine did not contain alcohol, and the chances, so to speak, are 299 to 1 in favor of Timothy's wine being intoxicating.

Q. Is the Apostle's advise to Timothy, to use a little wine as a medicine, any sanction for the use as a common beverage?

A. No.

### Bible Favors Abstinence.

Q. Does the Bible approve of the practice of abstinence?

A. Yes.

Q. Give me instances of individuals.

A. Samson, the strong man—Samuel, the prophet—and John, more than a prophet—were striking examples of God's favor upon the system.

Q. Can you name any societies?

A. The Nazarites—Numb. vi: 2-4; the Rechabites—Jer. xxxv: 5-11.

Q. What did God require in the case of the priests, when about to offer service at the altar?

A. Total abstinence—Lev. x: 9.

### Prohibition.

Q. What is Prohibition?

A. The total suppression of the traffic in strong drinks.

Q. By what means?

A. The passage of a Prohibitory Law.

Q. When and where did such a law originate?

A. In the year 1851; it was passed in the State of Maine.

Q. Who was the author of that Law?

A. The Honorable Neal Dow.

Q. What was the state of Maine previous to the passage of a Prohibitory Law?

A. Drunkenness, misery, pauperism, and crime everywhere abounded.

Q. How did the Law operate in Maine?

A. Pauperism and crime decreased fifty per cent. The jails and poor-houses were deserted, and advertised to be let.

Q. Did the Law improve it commercially?

A. Yes. The people became sober and industrious, commerce prospered, and labor reaped her just reward.

Q. Has that Law proved a failure?

A. "No!" For a time, in many places, the Law was evaded; but everywhere the Law is being enforced, and the decree has gone forth that ultimately the traffic in strong drink must be annihilated.

Q. Why is victory so certain?

A. Because Prohibition lies at the bottom of all moral, social, and political reform, and is, besides, founded on the rock of truth.

Q. Does the Law prohibit brewing and distilling?

A. No. It relates merely to the sale of liquor as a beverage.

Q. How does it provide for chemical and other purposes?

A. By appointing properly qualified agents whose duty it is to supply those wants, and none other.

Q. How does it deal with those who sell illegally?

A. It either fines or imprisons them in proportion to the offense, and publicly seizes the drink.

Q. What! seize private property?

A. Yes; just as we close the gambling house, and suppress the sale of books which have an immoral and dangerous tendency.

Q. Does the Law dictate what a man shall eat or drink?

A. No. A man may brew or distill the liquor for his use, but shall not manufacture it for purposes of sale.

Q. Why prohibit a trade on which so many depend for support?

A. Because the upholding of any business which endangers the morals and lives of the community is criminal, and therefore unchristian. The object of hatred is not the *rumseller*, but the *drink*.

Q. Why is the traffic hurtful?

A. Because the seductive nature and baneful tendency of the drink make it the fountain-head of intemperance, from whence flow three-fourths of all the evils which desolate the world.

Q. What are those evils?

A. Their name is legion. We name but three, viz.: Poverty, Crime, and Death.

Q. What is the best remedy for these evils?

A. The entire suppression of the traffic.

Q. How is this to be secured?

A. By educating the public conscience up to the point where the people will demand legal protection.

Q. In doing this, what is needed?

A. That Moral Suasion and Prohibition work

side by side, as brethren strong in faith and vigorous in action.

---

### Tobacco.

Q. What besides the use of intoxicating liquors do you pledge yourself to abstain from?

A. Tobacco and Profanity.

Q. What is Tobacco?

A. A narcotic poison.

Q. Where was it first discovered?

A. At Tobago, West Indies.

Q. By whom?

A. Sir Walter Raleigh.

Q. When?

A. During the reign of Queen Elizabeth.

Q. And where was it first found in this country?

A. In Virginia.

Q. And what is it?

A. It is a plant.

Q. And how is it prepared for use?

A. The leaves are dried, and then made into cigars, junks, and powders.

Q. What are the various forms for using it?

A. Chewing, smoking, and snuffing.

Q. Why is it wrong to use it?

A. It wastes money.

Q. How much is spent every year in this and other countries in its use?

A. In this country, about \$5,000,000; in Paris, 4,000,000 pounds, at a cost of over 18,000,000 francs.

Q. How much in England?

A. Thirty-three million pounds, at a cost of \$4,000,000. It is estimated that the world of smokers consume annually two millions of tons.

Q. Another reason?

A. It is a filthy habit—it debases and degrades human nature.

Q. Another?

A. It is injurious to those who use it.

Q. How does it affect them?

A. It deranges the stomach; it injures the muscle and the bone; it diseases the brain and the nervous system.

Q. What have been its effects when experiments have been tried on pigeons, cats, and other animals?

A. Always to destroy life.

Q. Does it ever cause death to man?

A. Yes. Many deaths are recorded in the works of Harrison, Cooper, Orfila, Barrow, Bell, Marshall, Hall, Cheyne, Thompson, and others. It leads to intemperance.

Q. How?

A. 1st, By creating morbid thirst; and 2d, By impairing the appetite for food, and causing man to seek for that strength which food should give him, in the use of extra stimulus.

---

### Profanity.

Q. What is Profanity?

A. Taking God's name in vain.

Q. Is this a sin.

A. Yes.

Q. Which of the Commandments does it break?

A. The third.

Q. What did the Savior say about swearing?

A. Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool.

Q. Does it do any good to swear?

A. No; it cannot make one hair white nor black.

Q. Is it not a very vulgar thing to swear?

A. Yes, very.

Q. Do little boys ever swear?

A. Yes, a great many.

Q. Should not every member of the Band of Hope, then, abstain from swearing?

A. Yes.

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### Temperance Definitions.

Q. What is Drunkenness? A. Darkness.

Q. What is Moderation? A. Twilight.

Q. What is Total Abstinence? A. Mid-day.

Q. What is Drunkenness? A. Slavery.

Q. What is Moderation? A. A chain.

Q. What is Total Abstinence? A. The power that breaks the chain and sets the slave free.

Q. What is Drunkenness? A. A fire.

Q. What is Moderation? A. That which kindles it.

Q. What is Total Abstinence? A. That which puts it out.

Q. What is Drunkenness? A. Death.

Q. What is Moderation? A. The way to it.

Q. What is Total Abstinence? A. Life.

Q. What is Drunkenness? A. Ruin.

Q. What is Moderation? A. Danger.

Q. What is Total Abstinence? A. Safety.

**Guesses for Young or Old.**

1. Who is most likely to turn out sober—the boy who begins life an abstainer, or the boy who begins life like a drinker?

The boy who abstains.

2. Who is most likely to become pious—the drinker or the abstainer?

The abstainer.

3. Who is more to be imitated—the smoker, drinker, or abstainer?

The abstainer.

4. Who is most likely to influence a drunkard to become sober—an abstainer or a drinker?

An abstainer.

5. Who is most consistent—the one who condemns drunkenness, and abstains, or the one who condemns drunkenness, and yet himself drinks?

The one who abstains.

6. Who can contribute most to Missionary, Tract, and Bible Societies—abstainers or drinkers?

Abstainers.

7. Where should every member of the Band of Hope be on the Sabbath day?

In the church or Sabbath-school.

8. Whose children are the happiest—the abstainer's or the drinker's?

The abstainer's.

9. Which is best—a drop of water made by God, or a drop of intoxicating drink made by man?

A drop of water.

10. Who uses God's money most in accordance with God's will—the one who spends it on tobacco and drink, or the other who spends it on Bibles and missions?

The one who spends it on Bibles and missions.

11. On what should Christians expend most money—missions or drink?

Missions.

12. Who will be the greater comfort to his parents—the abstaining or the drinking youth?

The abstaining youth.

Q. What, then, is the duty of every one?

A. To advance the cause of Temperance.

Q. How can children best do this?

A. By forming everywhere Bands of Hope.

Q. What did you say was the Band of Hope pledge?

A. Abstain from the use of Intoxicating Drinks, the use of Tobacco, and Profanity.

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Q. How can Bands of Hope advance the Cause?

A. By holding public meetings, and speaking, and singing.

Q. Any other way?

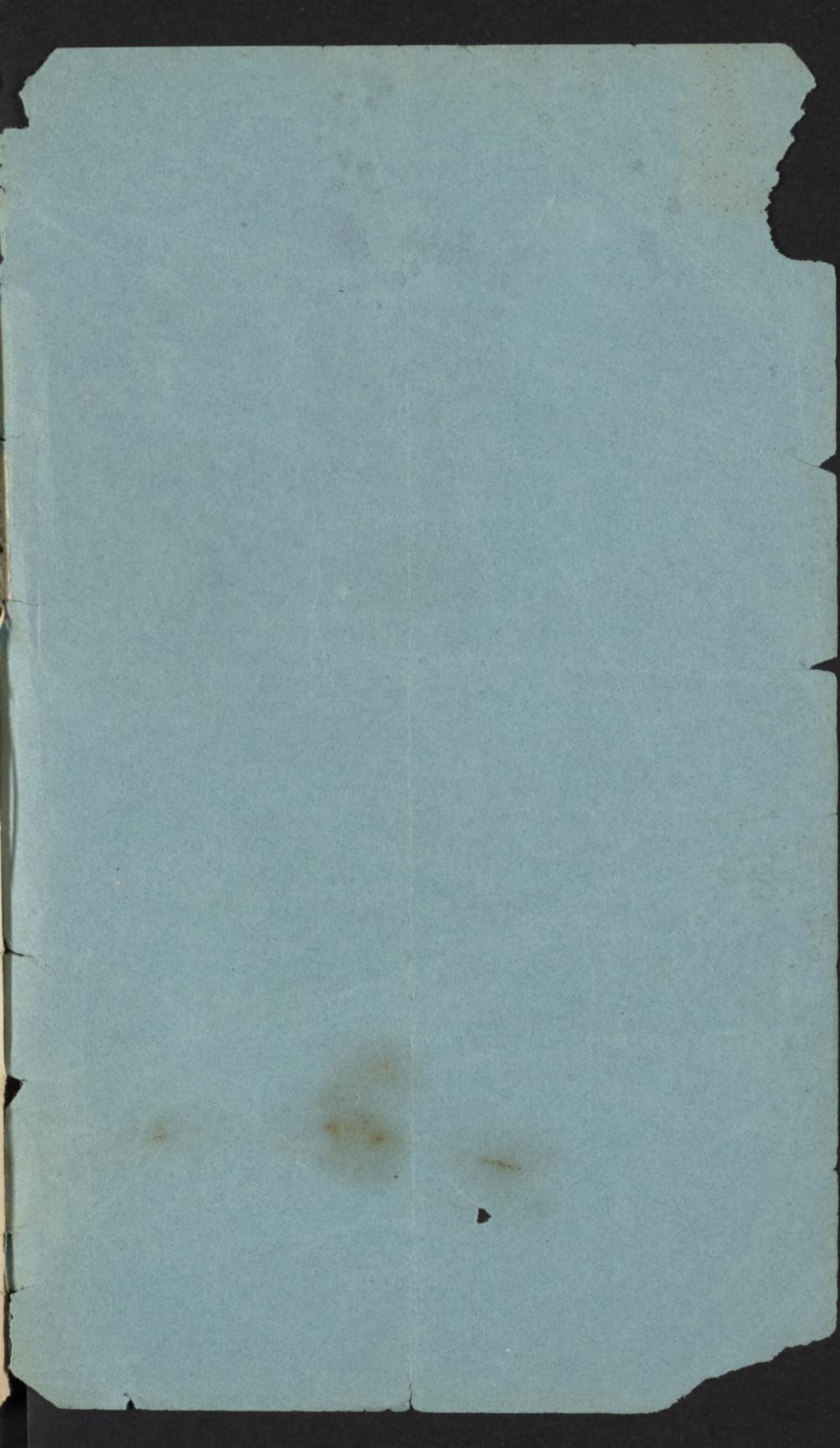
A. By distributing tracts and papers, and getting signers to the pledge.

Q. What else?

A. By getting all the boys and girls to join the Band of Hope.

Q. Is this what you are doing?

A. Yes.



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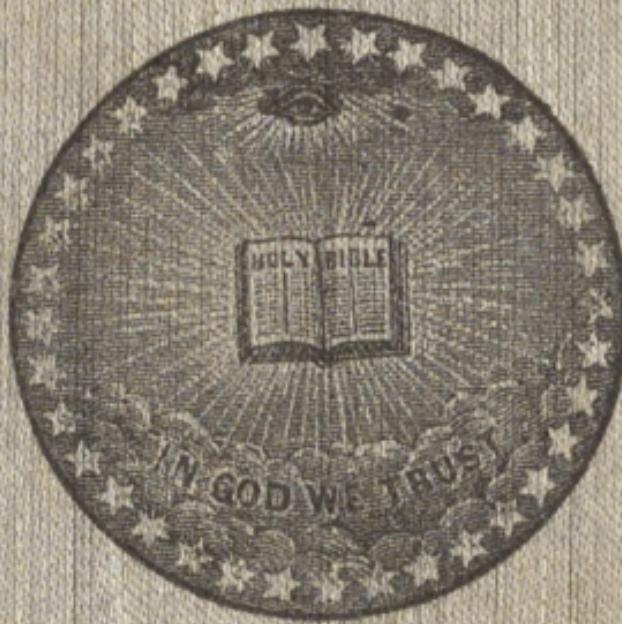
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